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A SERMON DEDICATED TO THE SAINTS OF THE LAST DAYS.

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"Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Book of Cov. §18, ¶5.

The above text, which is taken from the book of Doctrine and Covenants of the church demand the strictest attention of all who profess to be members of the church of Christ. They were written particularly for their use and benefit, and in every respect suited to their present and future condition, be that as it may. It is said in the book of Mormon, that the Lord had this government established for the purpose of building his church under its protection, or words to this effect; clearly intimating that the laws and institutions of the government were every way suited to the end for which they were intended.

If our text has any meaning at all, it establishes one fact beyond controversy, that such are the laws of this land, that in order to obtain salvation, it is not necessary to break them; that they are of a character that every duty can be performed and requirement complied with, that is in any way connected with our salvation, without violating in any degree or trampling on the political institutions of the country.

When the Lord says that he organized or caused political institutions to be organized for a particular purpose, we have all confidence that they were every way calculated to obtain the end for which they were instituted, and when, by after revelation, he says to those, for whose benefit he said he had caused them to be established, and after the church had been organized by special direction from himself, that in order to keep his commandments, they (the church) need not break the laws of the land, we feel ourselves at liberty to believe, that there is nothing pertaining to the salvation of that church or people, which renders it necessary for them to violate the laws of the land, and that every violation of the laws of the land, is uncalled for. In this case the language is very expressive, that those who keep his commandments, need not break the laws of the land. He does not say that those who profess to keep his commandments, will not break the laws of the land; he only says they need not do it. The same as to say that there is nothing in his commandments that bring men into collision with the laws of the land, and if they do violate

them it is not by virtue of his commands that they do so; for as far as keeping his commandments are concerned, they should not have driven them to such a necessity.

It is worthy of remark that the sayings in the Book of Mormon, were written before the church was organized. Thus authorizing the people, who believed the book to believe that, if on the belief of that book, and according to the things contained in it, they should be organized into a church, they could do it in a country, and among a people, where the Lord had previously prepared a code of laws suited to the up-building of the cause in which they were engaged. Query, was this a false expectation or was it not? Or did the Lord, in causing the laws to be framed, do it for the purpose of causing those who believed the Book of Mormon to be persecuted? And those persecutions to be brought on by reason of the commandments of the Lord compelling those who obeyed them to break the laws? To obtain this object the Lord need not have given himself much trouble, to have had a special government formed for this purpose, any government would have answered his purpose. But to suppose this would only be to insult the Deity.

When the Lord said that he had given freedom to this nation, and caused the government to be organized so as to make it a place suited for building his church, he could have but one meaning, and that was, that in this land he could build his church, without being brought into contact with the municipal laws of the country; and this view of the subject is put for ever at rest by the words of our text. We are here told that the commandments of the Lord do not come in contact with the laws of the land, and no man who keeps them need break the laws. From the above view of the subject, we learn firstly, that every commandment which renders it necessary to break the laws of the land in order to keep it, is not of God, or it was not given for salvation. And, secondly, that those who obey such commandments, are not promoting the things of salvation.

No fact we think can be plainer to those who believe in the Book of Mormon, and the Book of Doctrine and Covenants of the Church, than the first position we have taken. Should it be admitted that the laws of this country, where the Lord has cast our lot, and where he has commanded us to build his church, were in opposition to the laws of God, so as to subject those who keep the laws of heaven to punishment, we should like to know why it was that the Lord said he had caused this ge-

vernment to be established for the express purpose of having his church built up in it, or under its protection? What is the use of government? The answer is, to protect the rights and interests of those who are its subjects. Take this conservative principle from governments, and they are curses instead of blessings to any people. The only object a God could have in establishing a government for the benefit of any people, was that the people, for whose sake it was organized, might be protected by its laws and institutions. In this case it was said to be done for the purpose of establishing the laws of heaven in it, and for the building up of the church of Christ in it. Now we ask why establish a government for this purpose? No man can answer otherwise, than that those who belonged to that church, when built, might be protected by its laws and political institutions; for no other object but this could be, that was worthy of God, yes, we might say of men; but should it so happen, that in the course of events, the Lord should deliver commandments which were in opposition to the laws of this land, and thereby make the government punish those who obeyed them, of what avail would the government be? None, only to be an engine to inflict punishment on those who obeyed the requirements of heaven; and pray what use was a government of this description to those whom the Lord had separated to himself? All must answer, none; but a great evil—a great curse. Are we, then, to understand the Lord as saying, that he caused liberty to be established on this land, that his church might be cursed in it, and the blood of his saints shed? no man in his senses will or dare say it. What then; why; if the Lord did do as the Book of Mormon says he did, he certainly never intended to give commandments in opposition to the political institutions which he had caused to be established. If it should be otherwise, we must charge the great Jehovah with a duplicity and baseness that would make the baser sort of men blush.

We ask the reader to notice, particularly, that the Lord is said to have caused this government to be formed, long before his church was in existence, for the purpose of building his church in it, in his own due time. Had not the Lord power enough, and wisdom sufficient, having before him, at the same time, the entire platform of his church, being the author of both himself, to adapt the one to the other, so that the laws and institutions of the two need not come into collision? Who will answer he had not? We presume none. Then if the platform of this government was such as not to admit of the introduction of all the laws of the kingdom of heaven and not be in contact with them, who is to blame? The Lord declares he was the author of both; either, then, he lacked ability or else will to do so, and in either case a man must have a sorry opinion of his God.

But our text comes happily to our relief, and declares that no man need break the laws of the land, in order to obey the religious institutions of heaven, the same as to say that the political and religious institutions of heaven were not in opposition to each other, and he who obeyed the religious institutions of heaven, had as good a right to the protection of the political institutions, as those who obeyed the political institutions only. But let us suppose for a moment, that the Lord does give a commandment that is in violation of the laws of the land, and cannot be kept without breaking them, and what then becomes of our text? In that case need a man break the laws of the land in order to keep the laws of God? Judge ye, and what becomes of the truth of the Book of Doctrine and Covenants, and of the Book of Mormon, and when they fall, what becomes of the church?—all perish together.

Hence we conclude, and we think justly too, that any commandment or revelation that comes, in the last days, which is in opposition to the laws of this land, is not of God, for God cannot contradict himself, or else he ceases to be God, or else it is not given for salvation.

But some may say the Lord gives revelation to be only for a limited time, and then they are superseded by others. However true this may be in other cases, it cannot be in this; for the difficulty in the Book of Mormon gets into our way, that the Lord organized this government, or caused it to be done, for the purpose of building his church in it, and should he ever at any time give revelations commanding his people to do things which are in opposition to the laws of this land, he would impeach his own character.

View it in what point of light we can, and it amounts to the same thing, that as soon as there comes a commandment from the Lord, which is in opposition to the laws of the land, there is an end to both the Book of Mormon and the Book of Doctrine and Covenants; and as long as we believe these to be of God, so long shall we believe that any commandment coming, it matters not who from—prophet, apostle, revelator, or seer, that cannot be kept without breaking the laws of this land, is not of God, unless it is given in wrath, and intended to be a curse to those to whom it is given.

Our second position, we think, is not less manifest. That those who obey such commandment or commandments, do not promote the things of salvation by so doing.

It will not admit of controversy to suppose that any revelation which is not of God does in any degree promote the salvation of any. In relation to revelations in general, as given in the different ages of the world, a few words may not be amiss. There are things said on this subject which is of importance for all to know, who believe in prophets, and revelators, in these last days.

In all ages of the world when the Lord through men, revealed himself to the inhabitants of the earth, or any portion of them, there were certain things delivered, the object of which was to guard the people against imposition or fraud being practised on them, by designing men, or by the recklessness of prophets, should they prove recreant to their God or to their trust, and by these things both the people and the prophets were bound. The prophets were bound within certain limits in their revelations, and when they stepped beyond these limits, they were transgressors, and endangered their own salvation. The case of Moses is proof to the point—and the people were bound by the same rule; and any thing which was delivered by the prophets, within the prescribed limits, they were bound to receive; but beyond that they were not bound, but, on the contrary, became transgressors, as well as the prophets, if they received or practised any things contrary to the fixed principles laid down to govern them all.

When the Lord called Moses and sent him as a revelator to the children of Israel, he showed unto him a pattern of things, beyond which he was forbidden to go, and by him delivered a certain order of things, to be obtained and established by the revelations he was to give through him. Moses had a special charge not to go beyond, nor to come short of the pattern of things given him. And why was this charge given, seeing Moses received all his council directly from heaven? Why did not the Lord take the admonition himself, instead of giving it to Moses? There is a reason for this, and one to which all would do well to give heed. By this command Moses was forbid asking the Lord to permit him to do any thing contrary to the pattern of things given, and also to see that what he did receive was carried into effect, and nothing else.

The people of Israel had bound themselves to the Lord, through Moses, to receive and carry into effect all things pertaining to the pattern given. Neither Moses nor the people were at liberty to depart from it. If Moses had proved recreant, and either sought of the Lord revelations in opposition to the pattern given, or in opposition to the law that governed him as the leader of Israel, the people were not bound to receive them, and if they did, they became transgressors. Take this conservative power away from the people, and there are things said in the Bible, which savor of nonsense. All the rebukes given to the people, for being led by false prophets—and all the admonitions to beware of false teachers, would be nothing but perfect folly, and an insult to them, for if they were bound to receive a prophet, and obey him, let him say what he would, if he did it in the name of the Lord, what sense would there be in admonishing them to beware of false prophets, and threatening them with condemnation if they received their teachings. The fact of such ad-

monitions being given, supposes that there was a conservative power in the people by which they could detect false prophets and false teachers, and save themselves from the ruin that such would bring on them, and if they did not use that power, God would condemn them for it, and they should share the fate of the prophet.

This subject is made so plain in the 14th chapter of Ezekiel that the most ignorant may understand:—"Then came certain of the elders of Israel unto me, and sat before me, and the word of the Lord came unto me, saying, son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from your idols; and turn away your faces from your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

In the above sayings of the prophet, we are told, 4th verse, "Every man of the house of Israel, that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet. I the Lord will answer him that cometh according to the multitude of his idols." Let us ask if this man got his answer from the Lord, according to the multitude of his idols, if others though the answer actually came from the Lord, should obey the revelation given, would it condemn them or not? Let what follows answer the question: "If the prophet be de-

ceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch forth my hand upon him, and I will destroy him from the midst of my people Israel." So both the persons asking, and the prophet getting the answer are all to be cut off. What then would be the fate of others, if they believed and followed in their footsteps? The answer is easy, they also would be cut off.

These sayings of the prophet, places the matter in a clear point of light, that the people are not bound by any law of heaven, to follow a prophet or prophets, when the things they declare, though it should be in the name of the Lord, and the thing actually be from the Lord, when it is in opposition to the things previously given in relation to the dispensation, or order of things established, and the objects to be obtained through the dispensation in which the revelations are given. In all such cases the people have the right to object, and not only to object, but they are bound to oppose, under pain of sharing the fate of the prophet. When God makes known certain objects to be accomplished, and the means through which these objects are to be obtained, and the people covenant with God to do the things which he requires, that obligation extends no farther than the accomplishing of that object, and not to the following of a prophet or prophets, in a departure from the principles revealed, by which the purposes of God, in the matter commanded, are to be accomplished.

As far as we have any knowledge of the dealings of God with men, in all ages, they have been regulated upon the above principle. The apostles, before they were permitted to go forth and preach the gospel, were commanded to tarry at Jerusalem till they were endowed with power from on high, that is, until they had received the entire platform of things, or pattern of things, after which they were to build, which they could not receive until after they received the Holy Spirit; and after they had received the pattern of things, after which they were to build, they went forth proclaiming it to the world, and when the people believed, they baptised them into that church or order of things, and by virtue of their baptism, they were bound to aid in carrying out that plan or scheme of things, and receive every thing the Lord commanded them to do for its accomplishment, by those whom he had called for that purpose: but they were not under any obligation to receive or obey any thing which was in opposition to the form of doctrine delivered unto them. There are sayings found in the New Testament, which establish the above position, beyond reasonable controversy. In the 6th chapter and 17th verse to the Romans, Paul says to the saints, But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. By this we learn that there had been a form of doctrine or pattern of things delivered unto

them, which form of things they had received, by which they were freed from sin, see 18th verse, "Being then made free from sin ye became the servants of righteousness." From what we learn in other parts of the New Testament, the form of doctrine here spoken of was the same as that given to the twelve at Jerusalem. In the 2d chapter Gal. 7th, 8th, and 9th verses, Paul says as follows:—"But contrarywise, when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter; (for he that wrote effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." From this we see that by revelation Paul and Peter had received the same form of doctrine or pattern of things, by which they were bound themselves, and by which all who believed and obeyed their word, were also bound, and neither party was at liberty to depart from it. This is so clearly stated in the first chapter of the epistle to the Galatians, as to admit of no doubt, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." By this the saints were commanded to reject any man who would attempt to teach any other form of doctrine, yea, more than that, an angel from heaven if he attempted to do it.

Paul, in the 6th chapter of his first epistle to the Corinthians, from the first to the close of the fifth verse, says that the saints in all matters pertaining to themselves, should judge the world, yea, more than that, they should judge angels:—"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" By what rule were they to judge both the world and the angels? Surely, by the form of doctrine which they had received. If an angel from heaven should come with any other pattern of things, they should reject him, or if any man did it, true prophet or false prophet, they should reject him. That the apostles themselves were bound by the

pattern of things given, and that the people who had received and obeyed the form of doctrine delivered, were also bound by it, but not bound to follow the apostles, or any one of them, when they departed from it, is so clearly set forth in the 2d chapter of the epistle to the Galatians, that no doubt can remain on the mind:—"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Here Peter is charged with being a sinner, for having departed from the form of doctrine delivered him, and sharply rebuked for it. Query, Were the people that followed him in his departure from truth justified, or did they promote their salvation in so doing? All will answer they did not.

From the above quotation we learn an important fact, that an apostle, commissioned of the living God, and one through whom the Lord reveals a dispensation to the world, can himself prevent that very order of things, revealed to the world through and by him, so as to make him the subject of severe rebuke by others. What further proof need we that there is a conservative power in the people to preserve in purity the order of things delivered to them through messengers sent for that purpose; and what further proof need we that such a power in the people is necessary.

There are many other things said in the scriptures, which go to establish the above view of the subject beyond controversy. In the fifth chapter of Jeremiah and the 31st verse the prophet says, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Here the people are charged with loving to have it so, when the prophets prophesy lies; and the question is asked, What will ye do in the end thereof? For the answer to this question see the 20th verse, "Shall I not visit for these

things? saith the Lord: shall not my soul be avenged on such a nation as this?" The Lord here says, or asks if he will not be avenged on such a nation or people; and why be avenged on the people? Because they loved to have it so, instead of lifting their voice against the prophet—they loved his lies. But if the people were bound to receive, implicitly, all the prophet said, why were they to blame? If that were the case they could not; but the very fact of the people's being guilty, shows that they had a right to reject the prophet's lies. In the second chapter and the second verse of Revelations, the church at Ephesus is commended for having tried them which say they are apostles and are not, and found them liars—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; thou hast tried them which say they are apostles & are not, and hast found them liars." Let us ask why are all these things said? There is but one answer can be given, and that is, that the people had both the right and the power to do so, and their guilt, when they were guilty, was because they did not use their power.

The Lord has had one uniform way of dealing with mankind. When he began at any period of the world, to reveal himself to mankind, he, in the first instance, made known to the prophet or messenger whom he had sent, the things to be obtained, and the general platform of the scheme by which the end or ends were to be obtained, and the messenger sent, laid this platform of things before the people for their reception or rejection; when the people received it, the Lord held them bound to see that the order of things set forth, was preserved in purity, and if they departed from it they were to be judged accordingly, and, having the scheme of things before them, they could detect any prophet or apostle who attempted to teach a doctrine subversive of the things delivered to them; and having this power they were held guilty if they did not exercise it. And hence it was that they were required to detect prophets, apostles, and even angels, if they attempted to corrupt the order of things, or form of doctrine delivered unto them.

By means of the above order of God's dealings with men, he placed into the hands of the people a conservative power, that if prophets, seers, revelators, or even angels, proved recreant to their trust, the people could save themselves—detect their corruptions, and maintain the truth; separate themselves from the corruptors and corrupted, and not be partakers with them neither in their sins nor in their condemnation; and if the people did not exercise their rights, and use the power given to them, they also became transgressors, and shared in the judgments of God. In the 1st chapter of the epistle to the Ephesians, the subject is still presented in a stronger point of light, if possible, 15, 16, and 17th verses we have the following sayings:—"Wherefore I

also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers:

That the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:" Here the apostle says that he prayed that the saints might have the spirit of revelation in the knowledge of God, and goes on till the close of the chapter, showing what they could know by this spirit of revelation. The eyes of their understanding would be enlightened. They would know the hope of their calling, the riches of glory, the excellency of God's power, and many other things to which we direct the attention of our readers. In the first epistle of John, second chapter and 20th verse, we have the following. "But ye have an unction from the Holy One: and ye know all things." The saints are here said to have an unction from the Holy One, and (by it) know, or may know all things.

We think sufficient has been said to settle the question forever in the mind of all who wish to know. The order of heaven, which includes the gift of the Holy Spirit, puts it into the power of the people, in despite of corrupted apostles and prophets to the contrary, to understand the truth, and detect error, and if they do not use that power, they will be held responsible for it before God.

In relation to the saints of the last days, we think there ought to be but one opinion. The Lord, long before his church was established, caused a government to be organized, which he said he did in order that his church might be built up in it; and at an early day of its existence, said that it was not necessary for his saints to break the laws of that government in order to keep his commandments. From the view we have taken of the way and manner of God's dealings with those who had gone before us; we can see the limits which the Lord has set to his scheme of things delivered to us; that he has bound himself within the limits of the laws of this land in delivering his revelations to us. This he has done that we, as the ancients, may also be able to guard ourselves against the dissolute habits of prophets, and the corruptions of those who might seek to oppress us. To this end he has placed the matter in a situation, that the people may see and understand. He has set bounds to the field of revelation, and told the saints that no revelation which is necessary for their salvation, will be in violation of the laws of the land. The saying of our text is a curious one. He (the Lord) does not say that there will not be revelations given, to keep which will cause a violation of the laws of the land, but he says, he that keepeth my commandment need not break the laws of the land; as much as to say, if I, or any other, give a commandment, that cannot be

kept without breaking the laws of the land you need not keep it.

The Lord reserves to himself the right to give revelations to those who set up their idols in their heart, according to the multitude of their idols which is in their heart, whether it is in opposition to the laws of the land or not, and this for the destruction of both the prophet and the people, asking, but the Lord has, in our case, told us how we may know whether the revelation, said to be given, is of this character—if it requires a breach of the laws of the land to keep it, then know it is intended for the destruction of the prophet, and those who, like himself, are corrupted, obey it not, lest you perish with the corrupters and corrupted.

But to bring our subject to a close. We have learned from the foregoing that the Lord in sending prophets into the world to reveal his will to men, never sent them with absolute and undefined powers, and the people to obey them, let them say what they would, but on the contrary, the prophet was bound within prescribed limits, and when he passed these limits the people were not bound to follow him, but to reject his teaching. Paul says, in the first verse of the 11th chapter of 1st Cor. "Be ye followers of me, even as I also am of Christ;" but the Corinthians must have had some means of knowing when Paul was following Christ, or else the admonition was vain. This was the form of doctrine delivered unto them.

We learn in the second place, that no prophet has a right to claim, at the hand of the people, that they shall hear and obey him, let him say or do what he will, and when any person, prophet or no prophet, makes this claim, all may know he is an impostor, and his claims false, foul, and damning, for God never gave such power to any man living, nor who has lived.

We learn thirdly, that prophets whom God has sent, and who have revealed a dispensation to man, can afterwards violate the established principles of that dispensation, and bring on their own heads and all that follow them certain destruction.

We learn, fourthly, that the saints of God have deposited with them a conservative power, and always have had, which they were bound to exercise under pain of the displeasure of heaven; the edicts of prophets to the contrary notwithstanding.

We learn, fifthly, that the saints have and always will have it in their power to save themselves, though prophets and seers corrupt their way before the Lord, and bring on their own heads swift destruction.

We learn, sixthly, that the Lord claims the right to give revelations to a people, and to prophets, for their destruction, when they corrupt their way before him, and it is needful for the saints to have a clear understanding of the

order of things revealed unto them, lest they fall into the snare and also perish.

We learn, seventhly, that if any revelation come to the saints of the last days, which cannot be obeyed, without breaking the laws of this land. It matters not by whom it is given, prophet, seer, revelator, or an angel from heaven, they are bound to reject it.

To conclude, we say to the saints, read, reflect, and save yourselves from this untoward generation.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 15, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 13: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOT A HAND WAS RAISED.—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brigham Young's Apostolic Epistle, Times and Seasons*, Page 618.

Our conference is over. The meeting of kindred spirits, congregated by the same impulse, from almost every part of the United States; many of whom had never beheld each other in the flesh—yet influenced by the same Spirit—inspired with the same indomitable devotion to the cause of God; filled with the same holy zeal, to stand forth in defence of bleeding Zion and vindicate her cause—the cause of truth and righteousness—these feelings pervading every breast, as we have every reason to believe they did, to a man; what meeting could approach nearer the communion of the departed just? Who, that was privileged to participate in that commingling of congenial spirits, in the social circle, at the family altar, in the solemn assembly, and unite in the sacred obligations, consecrations, and dedications; above all who that felt the holy unction which bore record of the Father and the Son, and made them

realize that God was there; that they were sitting together in heavenly places in Christ Jesus—who, that was at that conference will ever forget it; in time or eternity? Not one.

We feel, if we are not one ourselves, we are associated with the noble men of the earth; men in whose breasts, those exalted and heavenly principles which dwell in the bosom of God—find a place. We hail them as Gods elect messengers of salvation to the human family; called and chosen, one thing yet remains to secure to themselves a crown of righteousness which fadeth not away—to be faithful. We do not for a moment doubt that they will cherish, treasure up and exhibit in their lives, those pure and holy instructions delivered by the Spirit of truth through our beloved President; we know verily by the testimony of the same Spirit, if they do, they shall stand as among the things that CANNOT be shaken and must remain.

We will not attempt to describe the feeling of admiration which was produced in our heart, in looking upon that band of brothers, as they met and pledged themselves in the presence of God, angels and each other, to vindicate the cause of virtue and holiness, to stand by each other "as a terror to evil doers, and the praise of them that do well." If we had cherished one lingering doubt in our breasts as to whether those men were the servants of the living God, in deed and in truth; it must have vanished forever. The ready alacrity to make every sacrifice which might be required, to secure the triumph of truth and righteousness, and restore peace and joy to the whole earth—the intense interest manifested, to preserve inviolate the sacred principles of eternal salvation—the heavenly heroism which esteemed all things but as dross, compared with the excellency of the knowledge of Christ Jesus our Lord—would have led any honest man to exclaim, this people is my people and their God is my God. This in fact was the precise condition of some individuals who came only as spectators, and with no very favorable feelings; who were led to humble themselves before the Lord in the waters of baptism, and pour forth their fervent ejaculations of gratitude, that God had brought them there.

What shall we say more? The kingdom of our God is established in righteousness. The King has sealed his acceptance of the organization by the outpouring of his Spirit; by vision, and revelation. Who, then can determine the eternal consequences which shall flow from that unobtrusive assembly? Compared with the kingdoms of this world as a grain of mustard seed. The least of all Kingdoms!

We appear in this number under our distinctive character, as the Messenger and Advocate of the Church of Christ. Heretofore our readers have been fully apprised, of our disposition and firm determination to establish the "ancient landmarks," and now we have gotten them fairly delineated, we intend in the strength of Israel's God, to lend a helping hand, to bear them off in their victorious career, to immortal triumph and eternal conquest.

The "Church of Christ," is the only appellation of that organization acknowledged of God as his Church, known in the revelations of Jesus Christ, or by which it shall be known at the last day. Consult 1st Book of Nephi 3rd chap. Book of Mosiah 3rd Chap. Book of Covenants §2; §12 ¶21. §43 and numerous others places.

The Conference "Address" will appear in our next.

MINUTES

Of a Conference of the Church of Christ, held in the City of Pittsburgh, commencing on the 6th and ending on the 11th of April, A. D. 1845.

The Saints assembled in conference at Pittsburgh, Pa. agreeable to previous public notice, on Sunday April 6th A. D. 1845 at their Hall No. 201, Liberty street, at 10½ o'clock A. M. meeting opened by singing, and prayed by S. Rigdon, who then preached to the saints on the subject of the Priesthood, text 1 Peter 2: 9; "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into marvelous light."

In the afternoon the saints met to partake of the sacrament; at which time the spirit of the Lord was poured out in great effusion on the whole assembly, and the meeting was interesting beyond any thing before known. The evening was devoted to baptism. 29 persons were baptized.

Monday April 7, 9 o'clock A. M. Conference met according to appointment, and opened by singing and prayer. President S. Rigdon the first president of the whole church presiding, who appointed Wm. E. McLellan, Joseph M. Cole and George W. Robinson, clerks. The President arose and read the first Hymn in his own new collection of Hymns and after it was sung by the congregation, he kneeled before God with the conference and addressed him in solemnity, in tears and in strong and fervent supplication, and dedicated himself and the conference to Almighty God. Then all that had been ordained under his hands to be prophets, priests and kings, unto God, were requested to come forward and take the front seats, and after they had done so, the following persons were by him named and recorded thus in the quorum of seventy three, viz:

Josiah Ellis
Samuel James
Carvel Rigdon
Richard Savary
Ebenezer Robinson
Austin Cowles
Samuel G Flagg
Edward McClain
James Logan
John A Forgeus
William Stanley
Hyrum Kellogg
George M Hinkle
Dennis Savary
Briggs Alden
Hugh Herringshaw
Timothy L Baker
Christian Seichrist
John Duncan
A illiams Richards
Leonard Rich
Jesse Morgan
Lewis James
John W Rigdon
James Twist
Robert Kincaid
Matthew Smith
Algernon S Rigdon
William Hutchings
David L Lathrop

Jos B Bosworth
George Morey
John Evans
Benjamin Winchester
Joseph H Newton
Wm D Wharton
Jacob C Jenks

John Greenhow was called forward and ordained to the same authority with the seventy three, but for a special mission.

The president then observed that if any of the quorum should die or transgress so as to be cut off, that the place or places should be filled by others. He then gave a solemn warning to all to take heed "that no man take thy crown."

God requires that you should, now and hence forth, act in your authority and bear off triumphantly the church and kingdom of God.—Here is the beginning—you must triumph until you meet the Son of God on Mount Olivet.—I lay it upon you in the name of Jesus, that you shall be the kings over whom the Son of God shall reign as King of kings and Lord of lords. I lay it upon you to be crowned in the presence of God when Jesus shall come with all the hosts of heaven; when heaven and earth shall be redeemed.

The President then said—the quorum was now full—was organized agreeably to the pattern of heaven, and he had now so far done what God had commanded him, he therefore surrendered the control and management of the kingdom of God into their hands. I now throw myself into your arms. Now, what re-

Richard Croxall
Jeremiah Hatch Jr
Thomas Lanyon
Leonard Soby
James M Greig
E R Swackhammer
Charles A Beck
William White
Benjamin Stafford
John Frazier
William Small
Peter Boyer
Samuel Bennett
James Blakeslee
Amos B Tomlinson
Fred Meryweather
Joseph Parsons
George T Leach
John Smith
James Smith
George W Cronse
William E McLellan
Joseph M Cole
George W Robinson
Sidney Rigdon
James G Divine
James Spratley
Jeremiah Cooper
William Brothers
Archibald Falconer

Absentees.

John W Latson
John Hardy
Edward B Wingate
Abram Burtis
John Robinson
John F Olney

lation shall I sustain to this kingdom? What office shall I hold?

Whereupon Elder Joseph M. Cole arose and nominated Sidney Rigdon as first president of this kingdom and church, and to stand as prophet, seer, revelator and translator, to this church and kingdom of Christ of the last days, which was seconded. The vote was put by W. E. McLellin, one of the secretaries, and carried by a unanimous vote, every member of the quorum standing on his feet. It was then put to the whole church, and was carried in the affirmative, without one dissenting voice.

W. E. McLellin then stepped forward in obedience to the word of the Lord to him in a vision, and took the president by the hand, and declared his determination to stand by him and his family in all righteousness before God until the time of the end. And said, this I do sir, in view of that relation which we as individuals shall sustain to each other in the last struggle; and the relation which we shall sustain to this kingdom at that hour; and the relation that we shall sustain to the heavens—to the Eternal God. I pray God, sir, to preserve you faithful in your office, till you meet the Son of God on mount Olivet, and the earth is redeemed.

President Rigdon then nominated Samuel James to the office of counsellor to the first president, which being presented first to the quorum and then to the church, received their unanimous assent.

President Rigdon then nominated Ebenezer Robinson as counsellor to the first president, which also received the unanimous vote of the quorum and the church.

President Rigdon then nominated Carvel Rigdon to the office of father and Patriarch of said church, which also received the unanimous vote of the quorum and the church.

President Rigdon, then said, that he well understood the nature of the covenant into which elder McLellin had entered with him.—He understood its weight, its importance and bearings. And I well know said, he, that that was only a pattern for all of this quorum who feel disposed to take me by the hand, and do the same thing. President Robinson then stepped forward, and took our venerable first president by the hand and gave vent by words and tears, to that depth and powerful feeling of his soul, on the awfully solemn responsibility resting upon them on this important occasion. He spoke with ardor relative to the future prosperity of the kingdom now organized. President S James followed, but pen by language cannot paint before the mind the scene, while he held his tried friend by the hand, expressing his firmness of purpose, to stand by him in his place, during the future progress of this kingdom of God, now organized—spoken of, of old by Daniel, “which should never be thrown down,” and while he lifted his heart to their God and broke forth in

the most solemn invocation to heaven, to preserve them and his own work till the time of the end, and by this kingdom, now established bring in the redemption of the fathers and “the rest of God to all his children.” Elder J. M. Cole then proposed the quorum should rise to their feet, and that elder McLellin should pronounce the covenant, and all should say amen, and then go forward individually and take the president by the hand. The quorum then arose, and with uplifted hands to heaven, stood, while the solemn covenant was pronounced. But the scene thereafter no pen can paint, no tongue can tell; our venerable patriarch first stepping forward and taking his brother by the hand, recounting over the history of their youth, the scenes of early life, and their present union in the kingdom of heaven, while the whole house melted into tears. He was followed by all the quorum, one by one, their hearts overflowing with gratitude and thanksgiving to God, that he had deigned to count them worthy to have so important a place in his kingdom; the solemnities of eternity reigned in the hearts of the whole assembly, and the whole house was filled with the spirit of God, untill all said it is enough, Lord we have seen thy salvation

Conference then adjourned, by prayer by our venerable Patriarch, for two hours.

Monday 2½ o'clock P. M. Conference met again and was opened by singing hymn on page 109 “Behold the glories of the Lamb,” and prayer by president S. James.

President S. Rigdon then proposed that a committee of five individuals be appointed to draft a preamble and resolutions expressive of the views and feelings of this kingdom, relative to the people of Nauvoo, and also an address to the people of these United States and the world, setting forth the iniquities of the people of Nauvoo, and the light in which we view them. President Rigdon then nominated Samuel Bennett, Jeremiah Hatch, jr. Wm. E. McLellin, Joseph M. Cole and George W. Robinson as said committee. Voted unanimously.

He said, I want now to say a few things to this quorum. Every thing in this body must be done by the unanimous consent. The dissenting voice of one man raised against any matter proposed, kills it. I have been hitherto held to approve myself before heaven, in organizing this kingdom according to the pattern given to me. I have this day stood up before God, to organize his kingdom. You are now organized. Now go forth, bear off this kingdom—bear it off triumphantly.

Brethren, beloved, I desire to give you a few principles for your future government. In this quorum let your yea be yea and your nay nay, for what is more than this cometh of evil. It is one of the fundamental principles of the kingdom of heaven, that in order for its existence, there must be confidence, abiding confidence in all the authorities in one another, so that no more is required of each other than

their yea or their nay, and if this confidence does not exist it is because there is evil among you; your conduct to each other should be such as to establish a confidence unbroken; no deceit, no duplicity; no dissimulation can be practiced, without breaking confidence, and where there is no confidence there the kingdom of God is not. It should be your aim and unceasing effort to secure each others confidence; if any should be overtaken in a fault, let him not try by stratagem to conceal it, but let him confess it in all humility of heart, that he break not the confidence of his brethren, for if he does not this he will sin and finally lose his crown. So walk toward one another that your yea may be yea with all, and your nay nay with all; for if ever you lose this confidence in one another, know, assuredly, that there is evil among you, and let there be among you, as there was in the divisions of Reuben, great searching of hearts. Say nothing secretly about each other that you would not say openly, and let your confidence abound one toward the other, in all righteousness and peace, otherwise satan will beguile you, and you lose your crown.

You received this organization not only willingly, but I feel, yea, I know you rejoiced in your high privilege. Brethren let truth and truth only dwell upon your lips, know that the throne of God is established in truth, and nothing but truth proceedeth from it. It is because God is a God of truth, that he sustains his supremacy in the heavens. It is because he cannot lie, that the sons of Jacob are not consumed, and it is because he is a God of truth that we are permitted to establish his kingdom on earth, should the Lord depart from truth his throne would fall to rise no more, and if his kingdom on earth should not be founded on truth, it will also fall. It is truth and truth alone which can sustain it, and that will sustain it as sure as it and nothing else has place there. Let every one speak truth and only truth with one another. Let no false communications come out of your lips. Let your hearts always be open before your God, and seek not to conceal by misrepresentation, for such will fall and come short of the glory of God. If any of you should, hereafter, by any means, get in a situation where you will be driven to the necessity of using falsehood or misrepresentation to conceal from others your doings or sayings, your fall is certain, for if God were driven to this necessity his throne would fall. Let truth then dwell richly in your hearts, and righteousness flow from your lips, that you may bear off triumphantly that great charge which God has committed to you.

Why did God say he would set up a kingdom in the last days? It was because righteousness had departed from the earth, and iniquity prevailed, and if the Savior came and found the whole world in iniquity, he would curse the whole earth, and to save some he designed to set up a kingdom that, through and

by that, he might restore that which was lost, and again establish righteousness amongst men, that when he came some might be saved, and not the whole world destroyed. Before your eyes you have a pattern of iniquity in Nauvoo which is governed by principles the very opposite of the kingdom of heaven. This pattern God has given you that you need not err. They refused to be God's ministers of righteousness to the world, and God has made them enamples of sin, that his kingdom might have a living pattern before their eyes, and thereby establish his kingdom in righteousness, for where righteousness is not, there the kingdom of heaven is not, for the kingdom of heaven is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost. Righteousness is essential to the existence of the kingdom of God, for this end was it established amongst men, when truth was to spring out of, or on the earth, righteousness was to come down from heaven. God has set up his kingdom that in it might all righteousness be fulfilled, & it is here that righteousness and peace are to embrace each other. Think not beloved brethren, that we have the kingdom absolute, but through righteousness and righteousness only. Let iniquity then depart from your hearts, from your houses, and from the church of God, that you all may possess your vessels in sanctification, and honor.

What will be gained in the triumph of this kingdom on earth? It will restore to all that which the world has lost, it will secure to every person all their rights and privileges, securing to all, every blessing their natures are capable of enjoying. In all the relations of life men will be governed by principles consistent with our natures, peace and power restored, all our relations made to promote our happiness. Husbands will love their wives unto death, wives will reverence their husbands, children will obey their parents, and parents will not oppress their children, all the relations of life will be sanctified, and be only so many fountains from which happiness flows.

What is eternal life? It is an eternal union of body and spirit. What is it that will overthrow any people? To do wrong because they have power to do it. No principle is more true than this in the kingdom of God, that no man has a right to do wrong, because he has power to do so, what we mean by power is, the person who does the wrong, can by reason of his influence sustain himself in doing so. If any of you, because you have influence to sustain yourselves, inflict injury on others, the Lord will deal in wrath with you. On this point, beloved brethren, I would admonish in the name of the Lord, guard against sustaining yourselves in doing wrong, because by virtue of your office, you may have power to disroy the persons influence, for this cause will the wrath of God come on the children of disobedience. If you have inadvertently or otherwise inflicted injury on any, even the least

of your brethren, seek not to avail yourselves of your power to sustain yourselves, in the error you have committed, or the injury you may have inflicted, for God will not hold such guiltless. It is your duty as soon as you discover that you have committed an error, to repent of it and make restitution to the injured person or persons for the evil inflicted, lest the anger of the Lord is kindled against you, and you be cut off in his displeasure.

The Lord never gave you power to be used for a cloak of maliciousness, but for the salvation of yourself and others. Let none of you therefore seek to avail himself of the power of his priesthood to lord it over the heritage of the Lord, but use it for their salvation. Let Nauvoo and her corruptions, be an everlasting warning to you all, see her prophets sleep in death, monuments of the displeasure of God to all generations, see their wives a hiss and by word in the mouth of all living, because by virtue of what the Lord did, and their friends did, they attempted to sustain themselves in doing wrong to gratify their envy, and God has made an example of them, that others might beware. These things have transpired for our ensamples, on whom the end of the world shall come, and to all those at Nauvoo and other places, who shall live ungodly.

The least in the kingdom of God, will have in the day of God Almighty, power to hurl down all those who oppressed them.—When God judges the world in righteousness, he will judge by the universal voice of the redeemed, should it be found at that day, that any, even the least of our brethren, have been injured by us, or ever oppressed by us, they will have power to refuse our admission to a place with them. This kingdom is organized in view of all the events which are to transpire between this and the Savior's coming; as also to prepare us, and all others who unite with us, for that great and notable day of the Lord, spoken of by all the holy prophets, that we through the obedience to the doctrines of the kingdom, may commend ourselves to God and to one another, which, if we fail to do, we will lose our crown, and not be counted worthy of a part among the sanctified. No oppressor.—No abuser of themselves with mankind. No tyrant can be admitted into the society of the redeemed, in that day. There were many things said on the subject of the judgement, which made a deep impression in the mind of all present..

Let love reign among you without dissimulation, is one of the important doctrines of the kingdom. What would be the opinion a man would entertain of his God if while he were professing his high regard for him, he should seize the first opportunity to inflict irreparable injury on him, surely his opinion would not be that of respect or of high regard. He would think he had a strange God, equally so must God think he had a strange kingdom, if dissimulation reigned in it. The opinions of our heaven-

ly father must be as unfavorable towards, us as we toward him, under the same circumstances.

Let your characters stand in this grand work, without spot or blemish. Take no license from the faults of former prophets or apostles. Let it be said in the day of rest, that we have kept ourselves unspotted from the flesh. Let there be no blot on your character in the day when they will be held up to view and compared with those who have gone before you. Never let it be said, as it is written of Noah, that you wallowed in drunkenness, as of David and Solomon, that your works were an abominations in the sight of heaven. Nor of Elias that you were subjected to your passions as other men. Nor as of Peter that he was a dissembler, and profaned the name of God. Take warning by these examples of unrighteousness in the prophets which have gone before, and guard yourselves with care and caution. That when you appear in the grand council of the redeemed, your characters, unblemished, may shine as the sun in the firmament forever and ever.

Finally brethren, let it be said of you, that these are they who have come up through great tribulation, and are not defiled with women, but have washed their robes and made them white in the blood of the Lamb.

Brethren, how will you keep yourselves from fault before God? By settling up your accounts with your own hearts, every night and morning before God. Let this be a part of your business and fail not. Brethren, I say to you in the name of Jesus my master, "the kingdom is yours." All your authority is equal—the one with the other. This quorum is the highest tribunal in the kingdom. No appeal from its decisions. No one of you can silence another. That authority belongs to the first presidency.

Brethren, hear my voice to day, obey the principles of truth delivered, and you never, no never shall have a charge preferred against one of you. But if you do not obey the laws of this kingdom, and work out salvation, you will be cursed with sore cursings. Never break the Laws of this land at the suggestion of apostle, prophet or even Angel. Brethren sing a song of Zion. Page 118, "The Lord my pasture shall prepare," was sung with much spirit.

The president then said: Three presidents and twelve of the others of this quorum can act, and pass decisions upon all important matters that come before them, provided all those who leave, delegate their authority by writing, to the quorum.

The brethren then stood on their feet and sung "The spirit of God" &c. Conference adjourned till to-morrow morning at 9 o'clock. Benediction by president E. Robinson.

Tuesday 9 o'clock A. M. April 8, 1846.

Conference met according to adjournment, after singing an hymn on page 98 "Let all the saints &c." President S. Rigdon kneeled

with the meeting and opened the conference by prayer. The names of the Quorum were then called, and president Rigdon arose and said, the business was for the members of this grand council to enter into a solemn covenant with each other, which was done by lifting the right hand, while the covenant was pronounced by Wm. E. McLellin, one of the secretaries, and sealed by an Amen, of all the Quorum.

The President inquired, by what name shall this church be called? When it was moved and seconded, that it be called **THE CHURCH OF CHRIST**, which was carried unanimously.

The President then proceeded to organize the church, agreeably to the pattern given in the Book of Doctrine and Covenants, by nominating individuals to fill the different Quorums. The first Quorum having been organized, viz: Sidney Rigdon, Ebenezer Robinson, and Samuel James; the Twelve came next in order,—here he made some remarks relative to his own privilege in appointing the Quorums, saying that he had a right before the Lord, to select the persons for the different Quorums, in view of relieving himself from heavy burthens; he also said, the Quorums would be subject to a change, as there are individuals who will be placed in these Quorums to-day, who will be taken out and placed in other Quorums, which will hereafter be organized in the Kingdom of God, and others be appointed to fill their places. The following persons were then named, to fill the Quorum of the Twelve, viz:

Sam'l Bennett,	Hugh Herringshaw,
Jeremiah Hatch, jr.	James Blakeslee,
Josiah Ellis,	Benj. Winchester,
Wm. Small,	E. R. Swackhammer,
D. L. Lathrop,	Joseph M. Cole,
G. W. Robinson,	Wm. E. McLellin.

All of whom were presented individually, and accepted by the unanimous vote of the Kingdom by saying, yea.

The following persons were then nominated as presidents of the Seventies, viz:

A. B. Tomlinson,	J. F. Olney,
F. Meryweather,	Leonard Rich,
Geo. T. Leach,	J. M. Greig,
Wm. Hutchings,	

All of whom were presented one by one, and accepted by the unanimous vote of the Kingdom.

Presidents of the stake at Pittsburgh, were then presented, when Richard Savary was presented, all voted in the affirmative except Briggs Alden, who voted in the negative.—Brother Alden was called upon for his objections, when he arose and said, "I do not consider him possessed of a fatherly disposition, rather austere and severe in his manners," &c. W. E. McLellin arose and desired Brother Alden to withdraw his objections without further investigation, but he declined, and the matter was investigated. G. M. Hinkle, Joseph M. Cole, Samuel G. Flagg, James M. Greig, and

W. E. McLellin, spoke in the investigation. A vote of the Kingdom was called to know whether they condemned and rebuked the spirit manifested by brother Alden. They voted by rising to their feet, in condemnation. Different ones labored to save brother Alden. President Rigdon observed that no one of this council, must or can ever rise in this Kingdom, to veto or vote against the principles of this council or acts of this body, by his own judgment, contrary to the judgment, or unanimous vote of every other member present, except he do it by direct revelation from God.—He must say thus saith the Lord God, &c.

Brother Alden withdrew his objections, when Elder Savary was received by the unanimous vote of the Kingdom, as President of the stake at Pittsburgh.

James Smith was presented as one of the Presidents of the stake at Pittsburgh, and was accepted by the unanimous vote of the Kingdom.

Samuel G. Flagg was then presented for the other president of the stake at Pittsburgh, and was accepted by the unanimous vote of the Kingdom.

The following persons were then presented to be standing High Counsellors for the whole Church.

D. Savary,	G. A. Beck,
John Smith,	Thomas J. Lanyon,
James Logan,	J. A. Forgeus,
Matthew Smith,	Peter Boyer,
Robt. Kincaid,	Lewis James,
James Spratley,	John Frazier,

All of whom were presented one by one, and accepted by the unanimous vote of the Kingdom.

The following persons were then presented for Presidents of the High Priest's Quorum, viz: Austin Cowles, Wm. Stanley, and Hiram Kellogg, who were presented one by one and accepted by the unanimous vote of the Kingdom.

The following persons were then presented for presidents of the Quorum of Elders, viz: John Duncan, Briggs Alden and William White, who were presented individually, and accepted by the unanimous vote of the Kingdom.

The following persons were then presented for the Quorum of Bishops, for the whole church, and presidents of the Lesser Priesthood, viz: William Richards, T. L. Baker, and Richard Croxall, who were individually presented, and accepted by the unanimous vote of the Kingdom.

The several Quorums having been filled, W. E. McLellin arose and read the name of each individual, in his respective Quorum, when all, who where present, answered to their acceptance to the place assigned them; and manifested their determination to magnify their calling agreeably to the grace of God given them.

The Conference then sung an Hymn, and

adjourned to 2 o'clock, P. M. Benediction by Wm. E. McLellin.

Tuesday 2½ o'clock, P. M., Conference met pursuant to adjournment, and was opened by the president reading Hymn on page 203, "Father of mercies, in thy house," which was sung. Prayer by George T. Leach.

The covenant which had been entered into in the morning, by the Quorum of Seventy-three, was now related to Austin Cowles, who had been absent in the forenoon by sickness, who cheerfully entered into the same; and also, signified his acceptance of the office of President of the High Priests' Quorum, to which he had been appointed in the forenoon.

President Rigdon delivered the following item of law, by revelation: If any member of this Quorum come into it with a false spirit, and thereby interrupt its deliberation and business, for such an offence, that member can only be forgiven once and no more. This is an item in the laws of the Kingdom, and I deliver it to you in the name of the Lord.

President Rigdon said we will now continue the organization of the Quorums.

The following persons were nominated Evangelists, and accepted, individually, by the unanimous vote of the Kingdom. Also appointed to the following missions:

George M. Hinkle, to Iowa and the West.

George W. Crouse, to Chambersburgh and vicinity, in this State.

Benjamin Stafford, to the State of New York.

James Twist, to Pennsylvania.

Ewd. McClain, and James G. Divine, to New Jersey, Maryland, and any other place where the Lord may open the door.

Jesse Morgan, to the North, and where the Lord shall direct.

J. Cooper, and Wm. Brothers, to Michigan and other places.

Archibald Falconer, and Joseph Parsons, to Brownsville Green co., and Va.

L. Sobey, to Philadelphia.

Christian Seichrist, to Cincinnati Ohio, and other places.

J. Logan was appointed *secretary and recorder* for this church by a unanimous vote.

Resolved, That all Licenses to offices, shall be signed by the first President, or in case of his absence, by one of his counsellors and the church clerk.

Resolved, That said Licenses shall be recorded in a book kept for that purpose by the recorder, and the date of record, and page of book, endorsed on the back of the same, certified by the recorder.

The grand council of Seventy-three was now dissolved, and the different Quorums of the church called out and formed in order, beginning with the Twelve.

The president then proceeded to give a charge to the respective Quorums.

To the Quorum of the Twelve.

The Twelve are a travelling presiding High Council. They can never set as a Quorum except seven of their number are present.— Out of respect, the oldest man in their council, should set to preside in the deliberations of their own body. In conferences, they are to preside alternate, from the eldest to the youngest. They should keep a record of all their proceedings. They are a court, having appellate jurisdiction in all cases relating to the churches abroad. Appeals can be made to you from Evangelists court, and also, Elders' court in the churches abroad, if circumstances will admit you are required to hear also, all appeals from the Seventies' Quorum, whether at home or abroad. There is no appeal from the decision of your Quorum except to the Grand council, and that subject to the rules governing that council. In appeals from your Quorum, the papers must be sent to the first presidency, who have the right to determine whether the appeal shall be heard or not.

Stand, brethren, before God, so that you can commune with him. This is the most important thing I have to say to you. It is the prerogative of this Quorum only, as a Quorum, in the absence of the first presidency, to consecrate to God, those of the Grand council, who are now absent. I lay this upon this Quorum. No Quorum in the church, has a right to rule over this Quorum, except the first presidency. You are also, subject to the decisions of the Grand council, of which you form a part.

Go, Brethren, and teach not only the gospel, but the rules of propriety in the family circle, and in the walks of life, in all righteousness, and lowliness of heart. I give to you this charge in the presence of God and these elect messengers, whom God has chosen, or elected for the salvation of the world. For God's election of angels or messengers is for the salvation of man.

When you want assistance, call upon the presidents of the Seventies, or High Priests, or Elders' Quorum. You can also, call on the Bishop for Priests or Teachers if necessary. You are to see that the gospel is preached to all the world, for a testimony to all, that the end may come.

When you ordain young men, ordain them to be Elders, and notify the Presidents of the Seventies, that they may place them in their Quorums, to be under their tuition. When you ordain middle aged or aged men, to be Elders, you will notify the presidents of the Elders' Quorum, that they may be received into that Quorum, to be under their tuition, except they wish to enter into the Seventies' Quorum, in that case, you will notify the presidents of the Seventies. When you ordain High Priests, you must notify the presidents of that Quorum, that they may be received under their tuition. When you ordain Priests, let them be middle aged, or aged, but not young

men; when you ordain Teachers and Deacons, let them be aged men only; you will notify the Bishop of all ordinations of Priests, Teachers and Deacons, that they may be placed under his direction, and tuition.

You will consecrate all the officers you ordain, according to the pattern which you have received; and give them a certificate of their ordination and consecration, that they may appear before the patriarch of the church and receive his patriarchal seal.

Let the foregoing, be an unchangeable law for all the Quorums and individuals in their ordinations, until the time of the end: verily thus saith the Lord.

To the Presidents of the Seventies.

Your office is the same with the Twelve in the Grand council, but if your Quorums, you are subject to the counsel of the Twelve, and send Elders wherever they may direct.

You are a court having original jurisdiction in all cases arising in your own Quorum, any one of you presiding with your Quorum.—An appeal taken from the decision of your Quorum must be taken to the Twelve.

No man in any of the Quorums can ordain a man to any office higher than a High Priest, except the first presidency, and that with the consent of the Grand council. Any member of the Grand council can ordain to any office in the church, from Deacon to High Priest; but no officer in the church can ordain to any office higher than that which has been conferred upon himself.

Those under your charge will be required to be actively engaged in preaching the gospel, as much as circumstances will admit; your business, therefore, will be, to be fathers to God's ministers. It is expected of you, that you will teach them as well by example as by precept. When any man who has authority, ordains young men they must turn them over to you, and inform you of it. Yours is to take the youthful mind and train it to bring light and salvation to the world; for salvation comes to the world only through this Kingdom; and righteousness, through this Kingdom alone, will be established among men. You then are a school, where ministers of righteousness and salvation are to be taught, and from you to go forth into the world, to hasten the redemption of the purchased possession.

Receive, then, the young men, and all others who may be sent unto you, and train them to usefulness before God, that they may go forth in righteousness, bearing the glad tidings of the Kingdom of heaven, and be ensamples to the world, in virtue, in meekness, in faith, in long suffering, in gentleness, knowing that the day of the Lord is at hand. Teach them to be sober, to call upon God, with all prayer and supplication, walking in all holiness and uprightness of heart before God and man, that they may be as lights shining in the world, giving none occasion to the adversaries to speak reproachfully, but by sound doctrine, and holy

conversation, put to silence the ignorance of foolish men. Teach them that they apply themselves to reading, and to much study, that they may become acquainted with the revelations of heaven, that they may be workmen that need not be ashamed; being able rightly to divide the word of truth, giving to every man his portion as his circumstances may be. I give you this charge in the presence of God, and his elect messengers, who will expect at your hand a faithful discharge of all the duties of your high calling, and in the presence of whom you will have to render an account of your stewardship, at the time of the end.

Here he gave a burst of feelings relative to his having waded through great affliction in life to reach this day, where he could place the burthen of the Kingdom of God upon the shoulders of men who would bear it off triumphantly.

To the High Council.

You are an appellate court, having original jurisdiction in no case. You are to receive appeals from the Bishop's Court, and from the quorums of High Priests, and Elders, and from none others. In case of the absence of any of your members, you can fill their place or places for the time being, with High Priests or Elders, as the case may be; provided there are seven of the original counsellors always present. The presidents of the stake at the seat of the first presidency, will preside in your councils. In case of the absence of one of the presidents, two can preside, and in case of the absence of two, one can preside: but if neither of the presidents be present, you can call upon the first presidency, either of whom can preside, in your council, or they can preside jointly, as the case may be.

Prefer not one man above another in your court. Do justice to all, even to your enemies, if you should sit in judgment upon them. It is not your duty to try to convict, or acquit any man, but to understand the truth of every case which shall be brought before you, and determine the truth in righteousness before God, whether the person or persons brought before you, are guilty or innocent of the charges preferred against them, and deal with them accordingly.

Brethren, pray much, that the wisdom of heaven may rest upon you, that you may judge of all matters according to the wisdom of God, even as the Lord would do himself, were he present, and sitting in judgment on the case. That all appeals that may be taken from you, may be taken in unrighteousness, and not in righteousness, the persons appealing refusing to submit to a righteous decision; unto this end, I bless you in the name of Jesus Christ.

To the Evangelists.

We have chosen you, because you are strong men. Men who are able to go forth alone, proclaiming the gospel and teaching the doctrines of the kingdom. Your office in the

grand council is the same with the other quorums; but in your travelling and journeyings, to preach the gospel, each one is to be directed by the Spirit of God, which is in him, and go whithersoever it may direct. You will be subject to the Twelve in their counsellings, and act in concert with them; and to be aids and helps to them, in setting in order all the affairs of the churches abroad.

You have the right and authority to hold courts, in the churches abroad. You may preside in individual churches, in case of trials; you will have the right to call Twelve Elders or High Priests, to try any officer, or member in the church, except a member of the grand council. This court shall be a court of appeals, to which appeals can be made from trials in the churches abroad. It is also, a court of original jurisdiction in the churches. Appeals taken from this court, may be taken to the Twelve, if circumstances will admit; if not, they are to be taken to the Bishop's court.

Go your way brethren, remember that you are to be fathers in Israel, and not as lords over God's heritage; in all things approving yourselves unto God, in all long-suffering and patience, enduring as seeing him who is invisible, knowing that the day of the Lord is at hand, and the God of peace will be with you.

To the Presidents of the High Priest's Quorum.

Your station is of a dignified nature; in the absence of the first president, it is the duty of the president of your quorum, to preside in the councils of the whole church, and be unto the church as the first president. In your quorum you have to do with those of high authority in the church, and preside over the High Priests of the church of God. When High Priests are ordained in the church, you are to be duly notified of the same by the person or persons ordaining them, and you are to take them under your instruction, and teach them the duties of their high calling. You are to be in subjection to the counsel of the Twelve, in sending to them aid out of your quorum, when required, and to such places as they may direct.

You are a court to try all cases of difficulty with the members of your own quorum. Appeals taken from your quorum will be taken to the high council.

Brethren, it is your privilege to have power with God, that all your counsellings and teachings may be in wisdom; so walk that your consciences may not condemn you, and then will you have boldness before God your Heavenly Father.

To the Presidents of the Elders Quorum.

You have to do with the aged men in the church of Christ, as none but aged men will be placed in your quorums. When any aged men are ordained to be Elders, it will be the duty of the person or persons ordaining them, to give you notice thereof, and you will receive them into your quorum, and teach them the duties of their office and calling before God.

You will be in subjection to the counsel of

the Twelve, and out of your quorum send aids to them at any time when required, to such place or places as they may designate.

Your quorum is a court, to try all cases of difficulty amongst its own members. Appeals taken from your quorum, will be taken to the High Council.

Brethren, the persons over whom you preside show to you what manner of men you ought to be; that you may walk out and in before the aged and venerable of the church of God, shewing examples worthy of imitation, that they also, witnessing your upright deportment, and Godly conversation, may be constrained to acknowledge that God, of a truth, is in you, and thereby be led to respect you as those whom God has set over them, and glorify God on this account.

To the Bishops.

You are to be the fathers of the widow and orphan, and to soothe the cares of the afflicted, to administer to the wants of the poor and needy, and to be peace makers in the church of God; to this end, you are to receive the consecrations of the church made for this purpose, and to deal them out to those who are worthy, in wisdom and in prudence, as God may give you understanding and discernment. It will be your duty to aid the saints in getting labor, for the sustenance of themselves and families. To you the poor will look; and it will be for you, if you have means in your hands, to see that their wants are supplied. It will be for you to make application to the church for means, wherewith to supply the poor, and also, to make application to all the travelling authorities, to take contributions among all the churches, or people, among whom they may travel, preaching the gospel, in money, or such other things as they may have to spare and are disposed to give, for this purpose, that your store house may be supplied with food and with raiment, that the poor in the house of God may rejoice.

You are also, judges in Israel to judge in matters between man and man, in all cases of difficulty brought before you. Your court is one of both original and appellate jurisdiction. All original cases in the church brought before your court, excepting a complaint against a member of the grand council you are bound to hear. All cases appealed from churches abroad, and from the courts of the Evangelists to your court, you will be bound to hear; but you will receive no appeals from the Quorum of the Seventies, High priests Quorum, or Quorum of Elders. Appeals taken from your court, must be taken to the High council.

You are also, to preside over the lesser priesthood in all its departments; and to see that there are presidents appointed to preside over the Priests, Teachers and Deacons. It will be the duty of all the authorities if they ordain any of the before named officers, to notify the presidents of those respective Quorums of such ordinations, that the individuals thus ordained